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those whose dream experiences would be the most interesting. Those who take dreams seriously avoid discussing their own dreams. By so doing they may realise an evil or check a propitious dream prophecy. The nature of dreams varies in interpretation as greatly as the interpretations of dream symbols. Some apparently take certain dreams for actual and real experience; some scarcely distinguish these more vivid impressions from actuality; others hold that sleep is a special state of mind and of body; and some that the spirit departs and returns—as many variations, in short, as there are folk-lorists' theories. The eyes, said one, when they close can go away and see things elsewhere. 'It is nothing more nor less than that the soul comes out of a man and goes about the world and only blood remains in the man to keep him alive.'[1] There are others who imply that the sleeper undergoes no change or movement, but, none the less, at times he can see in sleep things that are not actually there; he can have visions. Human beings, who are endowed with a special nature, leave their bodies at night and become spirits, dragons or animals. In the neighbourhood of Gusinje, for instance, this idea of witches still prevails. In other parts I found memories of the *zmaj* or dragon-man, *stuhi*, *vedogoni*, etc.—men who during sleep become spirits or animals, such as bulls or dragons, and meet at night, or, endowed with supernatural strength, battle with evil spirits, enemies of their own villages, bringers of storms. From all accounts these ideas are still alive in parts of Bulgaria, but everywhere else they are disappearing, or turn up only in the form of stories. *Viljanici*, who in ordinary life were herb doctors or seers, were also believed to have these powers of movement in sleep, of flight and of changing form.

A distinction which is more than a linguistic one is made between *duša* (soul) and *duh* (spirit). A man breathes his last (*izdahne*) and his soul (*duša*) departs; for forty days it lingers above the grave or near its old home, after which tradition offers a variety of fates. The spirit (*duh*) is also spoken of as

[1] Zb. xix, p. 151.

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that this is always a good thing to do; it is a general prophylactic. I do not know whether this belief exists unaccompanied by notions, however vague, of infection, but it may have an independent origin. We therefore often work on the assumption that force can be played off against force, and occasionally specify that such and such a thing is a force or has virtue. It would be interesting to know whether an amulet or a magical herb (e.g. a plant gathered on St John's Eve, by moonlight, after divination and so on) is supposed to owe its virtue to these circumstances or that it is only recognised by these signs. I have had conflicting answers to queries in this direction. Certain amulets lose their power after a season, e.g. the skin sloughed by a snake lasts only for a year (Bosnia), a bat as a love charm cannot repeat the reaction, although it should not be carelessly thrown away. Perhaps the only real difference between the peasant's concept and that of the educated person lies in the latter's categories which separate moral from physical force, but this is a point which will be undecided until it receive systematic investigation by ethnographic psychologists.

The soul of a man lives in his heart.[1] The soul has two parts or forms, the shade and the spirit (*senka* and *duh*); the first is seen when there is light and warmth, the second only when it is cold. If a man loses his shadow he ceases to breathe. In sleep the shadow leaves the body and the spirit, and afterwards reports to them all it has seen on its supernatural journeys.[2] *Dok mi kuca u kostima duša* is equivalent to 'while my heart beats in my body'. 'Everything comes from the head. It is therefore the centre of all the movements of the organs.' 'Soul goes into the body in the form of air, and into the lungs and the heart.' Soul gives life to the body and does not come out of a healthy body. 'His soul is in his nose' is as much as to say that a man is near

[1] Cf. Zb. XIX, p. 151; D. Marinov, *Vera i Religiozni narodni običai*, Sb.N.U. XXVII (1914), pp. 224, 225.

[2] J. M. Pavlović, *Život i Običaji Narodni u Kragujevačkoj Jasenici*, S.E.Z. XXII, p. 251.